

D. Husted

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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POETRY.

From the Methodist Magazine.
*In whom we have redemption through his blood, the
forgiveness of sins—Ephesians i. 7.*

There is a note by mortals sung,
Which never dropp'd from Angel tongue,
The note of sins forgiv'n:
A joy that seraphs never knew,
Though they the glorious Godhead view,
Within the courts of Heav'n.

Gabriel, who stands before the throne,
Has never this true rapture known,
Deriv'd from sins forgiv'n:
That ecstasy which moves the soul,
When tears of deep contrition roll,
And sighs are breath'd for Heav'n.

No angel's harp nor seraph's lyre,
Can such a sacred joy inspire,
Like this from sins forgiv'n:
When pardon on the soul is brought,
And upward flies the ravish'd thought,
To gaze on light from Heav'n.

Ah! who has felt this sacred flame,
That could not with my muse exclaim,
Oh! 'tis a taste of Heav'n!
Who could not fall at Jesus' feet
And there the grateful song repeat,
O'erjoy'd at sins forgiv'n.

Oh! 'tis a strain my soul has caught,
Which rose from that inspiring thought,
Of sins that were forgiv'n:
When breath'd those sacred airs sublime,
Perfum'd by Jesus' blood divine,
Whose fragrance flies to Heav'n.

How sweetly flows the grateful tear,
When clouds of darkness disappear,
And pardoning grace is giv'n—
When peace, that holy Dove descends,
Whose balm wing'd the soul defends,
That's born and bound for Heav'n.

The heart renew'd, a rapture feels,
Which silent o'er the spirit steals,
Like odours breath'd from Heav'n,
Devotion then begins to wear,
An aspect most benignly fair,
Which ne'er on earth was giv'n.

Blooming her lowly face appears,
More beauteous than the radiant spheres
Which deck the arch of Heav'n;
When hope within the bosom glows,
To show the stream of life which flows,
Through Christ for sins forgiv'n.

MIRANDA.

From the Family Visitor.—Richmond.

THE GREAT UNION CANAL.

As no small degree of interest and zeal is manifested in this, and some of the neighbouring States, on the subject of uniting the navigable waters of the Ohio and Potomac, we give an extract from the report of the joint Commissioners of Virginia and Maryland, which may perhaps throw some light on the practicability of the scheme.

"The territorial feature of the United States, which is the most important to all our relations, political, commercial and social, is the extensive range of mountainous regions which divides the rivers falling into the Mississippi, from those which fall into the Atlantic ocean. It forms a wall of separation between the west and east, and the difficulties it presents, have diverted the western commerce from the nearest seaport, and caused its general current to seek distant outlets around its southern and northern extremities. Such, however, is the wise arrangement of Providence, that where the evils resulting from this great barrier, operate most severely, that is nearest to its centre, it has placed the remedy within our reach. Of all the rivers which reciprocally drain the lands beyond and on this side of the mountains, the Ohio on one side, and the Potomac on the other, extend their ramifications, of which any use can be made, nearest to each other, and nearest to the summit level of the dividing ridge. Such, also, is the favourable shape of the mountains at this point, where these waters approach nearest, that its flattened surface forms extensive and luxuriant meadows, called glades. A well known operation of the laws of nature, at this elevated point, at all times many degrees cooler than the surrounding air, condenses the vapours, and attracts the cloud rising on either side of the mountains, so that these elevated plains or glades, in the driest season, are copiously supplied with water, and afford rich and abundant pasture, when all the valleys below them are parched with drought. Deep Creek is a western stream falling into Yohagany, which forms in these glades, and is situated at the point from which the commis-

sioners commenced their measurement, within 204 feet of the summit of the dividing ridge, and can be brought by a cut within two miles of a branch of Savage river, called Crabtree run, at the junction of its branches at Swan's old mill, on this side of the mountains. Deep Creek is a copious stream, with banks nearly perpendicular, running through the soft earth of the glades, and was, in the season when they examined it, (supposed to be the driest which has occurred within the memory of most men living,) from three to four feet deep, and from 9 to 12 feet wide, with a current of about one and a half miles to the hour. There is a narrow pass in a ridge of the glades, through which Deep Creek makes its way, where, by erecting a dam 15 or 20 feet high, and not more than 40 or 50 yards long, these meadows may be inundated, and an immense pond may be formed, equal at least, to 3 or 4 miles in length, and half a mile in breadth. This reservoir, it is believed, would furnish sufficient water for locks and a canal, if carried through the dividing ridge by a tunnel of two miles, and descend and ascend both sides of the mountain to the Monongahela on the west side, and to Sayage river on the east side, especially when re-enited as you descend by Big Youbagany on the west side, and by Crabtree run on the east side respectively. The fact was not ascertained; but from the position of the sources of Little Youbagany, it is believed they might be easily conveyed into the same reservoir.

"The route for a canal from Cumberland to the Monongahela, across the mountains, and its practicability, are so intimately connected with the canal at present contemplated, that it necessarily blends itself with every view of the subject. It

may be invested to complete it, whatever may be the amount of such investment, and cannot fail moreover to be a vast and always increasing source of revenue hereafter, either to the states through which it will pass, or to the United States, which ever may undertake it. The paramount and primordial claim of this route to the public attention, is evinced by the location of the national road, and also of the seat of government, and no less so by the early date of the Potomac company, immediately after the peace establishing our independence.—This last circumstance shows it to have been the very first of this nature which engrossed the attention of Virginia and Maryland, when we had scarcely drawn the first breath of emancipation. The manuscript calculations of our Washington, who was the father of this country, show, that in his mind the western trade and the improvement of the Potomac, were always intimately connected. He makes the difference between the routes from Detroit on Lake Erie, by way of Fort Pitt now Pittsburgh, and Fort Cumberland to Alexandria, and that to New York, in distance 195 miles, or upwards of 500 miles to tide water in favor of the former. This grand speculation of this great man, of drawing the commerce of the lakes and their northwestern territories to Alexandria, requires only the union of the waters of the Ohio and Potomac in order to be realized. And with daily increasing experience, and a full sense of the rapid advance in the value of the great prize, it cannot fail ere long to be begun and completed."

From the New Haven Rel. Intelligencer.

PALESTINE MISSION.

Extract of a Letter from Rev. Mr. Goodell, to a Gentleman in this city, dated Malta, June 9, 1823.

MY DEAR SIR.—Your letters, dated March 19th, reached us the last of May; and when I tell you they were the first we have received except a few written soon after we sailed, you will believe that they were interesting to us. Yes, sir, the numbers of the Missionary Herald and the Religious Intelligencer, which you had the goodness to send us; as also the information contained in your letter of the formation of so novel and benevolent a society at New Haven, and of the precious revivals in different sections of the country, were truly acceptable, "as cold water to a thirsty soul." So refreshing was the intelligence with which you furnished us, we wept for joy, and attempted to praise the Most High for the effusions of his Holy Spirit on so many churches and congregations.—The next Monday evening, being the Monthly Concert for Prayer, and 70 or 80 persons being present, we communicated the "good news" we had received, "from a far country." We told them of the revival in Boston, in New-York city, and in the other places mentioned in your letters and in the Herald: told them what a revival was; gave them a minute account of some of the revivals at Colleges and other places which we ourselves had witnessed, and attempted to shew them the importance of a work of grace in this place and in this region, and the blessed effect of such a work. Our own feelings were much excited, and I believe the feelings of some others were not less so. Not a few wiped their tears away, and looked up at us with as much earnestness as if they had thought "the day of Pentecost had fully come." Indeed, my dear Sir, we have much evidence that the blessed Comforter has already come here; come to "convict of sin, of righteousness, and of judgment." Not only is every eye fixed usually on the speaker during divine service, and a tear seen very frequently trickling down some cheeks; but individuals have called upon us from time to time to enquire what they should do to be saved, or, tell us of the everlasting good which they trust, they have received through our ministrations. During the week, in which we received your letters, two persons came, one of them twice, and desired some of us to converse with them, and tell them why their hearts were so wicked, and why they could not exercise repentance toward God, and faith

in his Son Jesus Christ, as they said they often tried, but tried in vain to do. But I thought for our encouragement, we are to trust, favoured with some of the "dew of Hermon," you will not infer from what I have written, that any showers of grace have as yet fallen upon this parched land. We have every reason to believe that Malta, for the most part, is like the mountains of Gilboa on which there was neither dew nor rain. Is it not pleasant then to notice even the least indication of a cloud, though it be larger than a man's hand? That there is some tenderness of feeling in the congregation with which we are connected, I cannot doubt a much more than this. I cannot say. But have not the greatest effusions of the Spirit that have ever been bestowed by the great head of the church upon the world, been bestowed upon this part of it. And "is his mere clean gone forever, and will he be favourable no more?" I do not feel that this is too great a blessing for us, to labour, and pray, and hope for, though if I could spend but one hour in your company, I could tell you of many discouragements, which I never dreamed of in America. But when Jehovah shall rend the heavens and come down, all these mountains of difficulty will melt away before his presence, as wax before the fire. Is any thing too hard for the Lord? Cannot his spirit make these bones live that are very dry? O sir, did I but know that all the churches like the 120 disciples before the day of Pentecost, were in supplication and prayer, interceding for the gift of the Holy Spirit upon these regions, I should verily believe that we should have 100 times of refreshing from the presence of the Lord." Yesterday we distributed premiums in our Sabbath School. We found difficulty in getting suitable books. We took from our own library such as we could spare, begged a few others, and Mrs. Col Raitt, a very pious benevolent lady, embraced an opportunity which providentially occurred of purchasing a few. Good books are almost as rare here as good people. So many of the parents and friends of the children, both English and Greek, were present as completely filled our chapel.

During the last fifteen weeks about 70 have attended school, more than 50 of them very constantly. English scholars 45; of whom are 19 boys and 26 girls; several of both sexes, 14 or 15 years old. Greeks 24; 18 boys and 6 girls, several boys 16 or 17 years old; Maltese 1; whom Mrs. Temple has taught to read; and Jewess 1; who came but three times. As Mrs. T. told her so much about the Lord of Glory whom her nation crucified, that her father probably forbade her coming any more.

The English children committed in all 1,775 verses of hymns; 2,229 of Seriph ore; and 651 answers in catechisms.

The Maltese committed 89 verses of Scripture; the Jewess 24 verses; and the Greeks 6,004 verses of Greek and Italian Scripture.

One little Greek boy, whom we all love, recited above 200 verses of the Greek Testament at one time, and has recited in all 1,339 verses. He and several others are from the first families in Seio, having by the merciful providence of God escaped the dreadful massacre by the Turks. One is from Crete, where St. Paul left Titus to set things in order, and where one of the Poets lived, who said "the Cretans are always liars." The rest were from various places brought here by that same hand which brought Paul, "some on boards, and some on broken pieces of the ship." Several of them are anxious to go to America, and we are anxious to send them. They will do honour to any of our colleges, and who can tell but they may yet preach the everlasting gospel "to Jews first and to the Greek."

Their friends appeared much gratified with the orderly behaviour of their children in the school, thanked us repeatedly for our attention to them (for to tell the truth, they were just like a wild ass's colt when they first came,) and said things like many other Jews and Gentiles in this region, too complimentary to be put on paper. Do not fail to beg some interesting books for us, such as will be suitable for those of 14 and under. Your's affectionately,

From the Boston Recorder.

AMERICAN EDUCATION SOCIETY.

Without special effort the Directors will not be able to make the usual appropriations to beneficiaries six months. In consequence of the late appeals which have been made, the Directors have been saved from the evil which they feared. The receipts were so augmented in September, that the Treasurer could inform the Directors that there was a sufficient sum in October, to allow them to make the usual appropriations. The Directors would express their gratitude to Him in whose hands are the hearts of men, for inclining his people to grant them present relief when they called. But while they offer this expression of sincere gratitude, they cannot conceal the fact nor would Christians be willing that they should, that without continual special effort they will not be able to make the usual appropriations six months. Without special effort, there is no probability that the receipts of six months to come will exceed the receipts of the same six months of the last year.—How can they? Societies do not spring into existence in favour of this object, unless some one moves in the thing—nor do individuals contribute without solicitation, either personal or from the press—nor are ministers and others made life members without exertion. Now why should these events occur if no one writes, nor speaks, nor stirrs. There is no reason to suppose that any thing more will be done this year than was done last without increased exertion. This is so plain as hardly to demand a word in proof of it—on the contrary, the history of all benevolent societies shows a constant propensity to diminution in their resources unless constant calls and exertions are made to press them forward. This is so true that the best friends of these societies are alarmed when all is still and they hear no cry. They soon begin to fear that the stillness instead of indicating regular and constant, the silent motion, sleeps, perhaps the sleep of death. Effort, therefore, must be made—special effort must be made, and made within six months. If the receipts of six months to come, are not greater than the receipts of the same months of last year, they will not be sufficient. Those of last year, for the time specified, are as follows: for October \$ 40, for November \$ 27, for December \$ 250, for January \$ 1765, for February \$ 214, for March \$ 40; amounting to \$ 4886. This sum is little more than sufficient for one regular quarterly appropriation, and the sum remaining in the treasury ready for immediate use on the second Wednesday in October, did not exceed \$ 600, which together with \$ 4886, is not sufficient by a large difference for the necessary expences of two quarters. Having presented this fact incontrovertibly, we leave it with Christians; they have ever manifested a deep interest in the object, and it is not natural to Christian sympathy to abate as the sufferings of its object increase. On the contrary Christian sympathy is a principle which is most active in times of trouble.

S. R. G.
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From the Christian Observer.

SCRIPTURE ILLUSTRATIONS FROM MODERN TRAVELS

Gen. i. 1. "And Joseph fell upon his father's face, and wept upon him, and kissed him"—The embracing of the dead, then, and during the reciting of this service, takes place; for, as soon as the priests departed, many came, and laying their hands on the two sides of the open coffin, kissed the cheeks and forehead of the deceased with much emotion. When a bishop dies, and is laid out in this manner in the church, all the congregation throng to perform this ceremony."—*Jewett's Christian Researches*, p. 40.

Psalms cii. 5. "Praise him upon the loud cymbals"—Some blind old men near me, took great pleasure when joining in the responses at one part of the service, accompanied by the clangour of cymbals. This kind of performance was by no means musical. The Coptic is the only church wherein I have witnessed this custom, which accords literally with the words of the Psalmist, "Praise him upon the loud cymbals."—*Ibid* p. 113.

Jer. xxx. 18. "The city shall be builded upon her own heap." Arrived at Dendera between Girge and Kene. This town retains the name which it had under the Romans. It is the Tentyra mentioned by Juvenal. About two miles from the village is the magnificent temple, one of the most complete, and, as it is one of the earliest, striking to travellers. These magnificent edifices, while they display the grandeur of former times, exhibit no less the meanness of the present. This temple, built of massive stone, with a portico of twenty-four pillars, adorned with innumerable hieroglyphics, and painted with beautiful colours, the brightness of which in many parts remains to this day, is choked up with dusty earth. Village after village built of unburnt brick, crumbling into ruins, and giving place to new habitations, have raised the earth in some parts, nearly to the level of the summit of the temple; and fragments of the walls of these mud huts appear even on the roof of the temple. In every part of Egypt, we find the towns built in this manner, upon the ruins, or rather the rubbish, of the former habitations. The expression in Jer. xxx. 18, literally applies to Egypt, in the very meanest sense: *the city shall be builded upon her own heap.* And the expression in Job xv. 28, might be illustrated by many of these deserted hovels: "He dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps." Still more touching is the allusion in Job iv. 18, where the perishing generations of men are fitly compared to habitations of the frailest materials, built upon the heap of similar dwelling places, now reduced to rubbish. How much less in them who dwell in houses of clay, whose foundation is in the dust?"—*Ibid*.

BLASPHEMY.

We are almost daily hearing of some unpleasant account resulting from the in temperate use of ardent spirits: but the following authentic occurrence, which happened in one of the neighbouring counties, is of a singular nature, and is apparently from the hand of an avenging God.

A man residing in the county of — long notorious for his excessive profanity and repeated habits of intoxication, having lately purchased a cask of liquor, collected about half a dozen of his associates on Monday last, for the purpose of mimicking a neighbouring Methodist preacher in administering the Lord's Supper, and satirizing his preaching. Having procured for himself a coat, such as is worn by preachers of that society, and trying to adapt himself to the figure of that divine as nearly as he could—he then had a table and cups arranged in imitation of the holy ordinance.—Being all of them somewhat intoxicated, this pseudo divine stood at the head of the table, and gave out one of Dr. Watts' hymns for the communion table, which the company sang, alternating them with sketches from the most obscene songs. When this was ended, each one, with feigned sorrow, drank off his cup of brandy.—

This blasphemer then concluded with a prayer of exhortation, at the close of which he remarked, "Oh! brothers, repent! repent!—why don't some of you shout, if not, some of us will see him before tomorrow night?" Scarcely had he well finished his blasphemy upon this most holy of church ordinances, than he felt the strong arm of an avenging God; for he was thrown into the most excruciating tortures both of body and mind—and wonderful to tell, "before the sitting of tomorrow's sun," his soul was called home! Upon the first attack of his malady, he seemed fearfully alarmed in conscience, and apparently sensible that his dissolution was at hand. He requested a divine to be sent for, who prayed for him; but alas! he could afford no consolation—his day of grace was past! His last words were, "woe is me, hell and her chains imprison me through all eternity."—His groans and tortured countenance were beyond description; his reluctant soul seemed unwilling to depart, and fearful of appearing before that omnipotent Judge whose majesty it had but yesterday so wantonly blasphemed. Let this sad catastrophe be a warning to those who profane against the high hand of heaven, lest they bring upon themselves swift destruction.

them. They are written in Greek, and in black, in a running hand, very similar to that which is used in a Greek letter at this day. They are in small pieces, about the size of a man's hand, and each one appears complete, though it is difficult to decipher them. This seems to illustrate Ezek. iv. 1."—*Ibid* p. 140.

Jer. xiii. 22. For the greatness of thine iniquity, are thy skirts discovered, and thy heels made bare?"—This passage may in some degree be explained by the oriental mode of sitting. I have often been struck with the manner in which a great man sits. For example, when I visited the bashaw, I never saw his feet: they were entirely drawn up under him, and covered by his dress. This was dignified. To see his feet, his skirts must have been discovered; still more so, in order to see the heels, which often serve as the actual seat of an oriental."—*Ibid* p. 169.

Jer. xlvi. 22, 23. "They shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forests."—This passage points out one of the most effectual ways of subduing Egypt. The countless multitude of date trees, which form even forests about some of the villages, furnish a great source of subsistence to the people. To cut these down, (as it is said the French were proceeding to do, and would have done, but that the people surrendered at the prospects of their utter ruin,) would be to cut off the present, and hopes of a future generation. Nothing could be more terrible than this denunciation against Egypt."—*Ibid* p. 170.

Deut. xxviii. 65, 66. "Thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assurance of thy life."—A gentleman, who was for some years British consul at Tripoli, mentioned some circumstances, which set in a striking light the state of fear and degradation in which the Jews there live. The life of a man seems to be valued there no more than the life of a moth. If the Bey has a fear or jealousy of any man, he sends some one to put a pistol to his head and shoot him. If it happens to be a Christian, remonstrance is made by the consul of his nation. The Bey is quite ready to give satisfaction: he sends some one to shoot the first agent of his cruelty; and then, with an air of great regret, asks the consul if he is satisfied: if not, he is ready to give him satisfaction still further. But if the object of his wrath be a Jew, no one would think of demanding satisfaction for his death. This people feel the curse in full, that, among the nations where they are scattered, they should find no ease, and have none assurance of their life. They are known by their being compelled to wear a particular dress, which they sometimes change in their own houses on occasion of their merry makings; but even in this they are no free, the Moors exercising the privilege of ingress at any time."—*Ibid* p. 281.

[TRANSLATED FOR THE AMERICAN]
Cognac, (in the interior of La Noire)
July 14

An extraordinary event has occurred which has been the subject of general conversation.

"A Turk who was present at the sacking of Scio, brought away with him to this isle a Greek female whom he had made a slave and whom he since espoused, after having compelled her to embrace Mahometanism.

"One night, while the Mussulman was enjoying the sweet of repose, she seized a cutlass, and in a moment of phrenzy, occasioned by the most horrible recollections, plunged it in the bosom of her ravisher, and then withdrew it in order to decapitate him. From that moment her revenge was sated; and nature, re-assuming its empire over a heart she had formed for love and not for crime, the young Sciot feit and remained a long time in a state of insensibility. After having recovered her senses, the spectacle before her eyes chilled her heart and deprived her of the faculty of escaping; she swooned a second time and remained in that state long after day break. At length some persons, being uneasy, resolved to force the door of the fatal chamber—on the one side they perceived the dead body of the Turk; on the other, a female apparently waiting for some one to arrest her—"You can dispose of me," said she, "it was I who murdered him." They seized upon her and brought her before the Pacha. "Is it you who have murdered your husband?"—"Yes," she replied, "it was I who killed the monster, who, in my house, at Scio, had the barbarity to murder my father, mother, hus-

band and infant—who then carried me off, brought me hither, and thought to make a Turk of me, while I am, in fact, and only wish to remain, a Greek." The populace had assembled in order to behold the punishment that awaited the Sciot; but the Pacha after having listened to her attentively, granted her a pardon, and sent her back to her home, to the great astonishment of all the Mussulmen, who nevertheless, on this, as on many other occasions, had submitted to the will of Providence."

"Respectable Turks, arrived from Cognac, have unanimously confirmed the contents of this statement."

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A remarkable account of some Seamen in the Battle of the Nile.

In a British ship which was in the battle of the Nile, there was but one Bible among more than seven hundred men, whatever here might be among the officers. They were more than two years before they entered a port where they could purchase the Scriptures in the English language. During this time, one of the sailors possessing a Bible, read it to a messmate who was ill, and conversed with him, till he proved the means of his conversion to God; these read the word of God to others, and conversed to them about what they had read; by which means there were several in the ship who evidently understood and experienced the power of the Gospel. The first three of these men formed themselves into a society which afterwards increased to thirteen.

Previous to the battle of the Nile, as many of them as had opportunity, associated for prayer and committed themselves and each other to God, supposing they might never meet one another again, as they were then in sight of the French fleet. Their ship was in the heat of the action but they were all mercifully preserved in the day of battle, *not either of them killed or wounded*. Two of their number were placed at one gun, where three of their shipmates were killed by one ball; but they were not injured. Such preservation very properly excited their attention; and, the first opportunity, after the confusion of the battle, they met, to congratulate each other on their safety, with feelings such as none but those who have passed through similar perilous scenes can understand. They now resolved to appoint a time for thanksgiving to Him who had so remarkably answered their prayers. When they came to this port, it appeared, their conduct had gained the confidence of their superiors: for on one half their number asking for leave to go on shore, thinking it improper for the whole to go at once, the commanding officer much like a gentleman, when he was informed they wished to spend the Sabbath on shore, for the purpose of worship, said, "You may go; and take all your party with you." He fixed the time of their return on Monday, which they were careful to do, the hour appointed. They found their way to our place of worship. It being the day of the administration of the Lord's supper, having myself seen the rules of their society, and conversed freely with each of them, they were cheerfully admitted to hold fellowship with us at the table of the Lord. Such a day they had had never before experienced. I found these men much better acquainted with doctrinal, experimental, and practical divinity, than could have been reasonably expected. But with the Bible in their hands, and the Holy Spirit for their teacher, is it any wonder they were well taught?

Portsea. J. GRIFFIN.
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THE WRATH OF MEN PRAISING GOD.
The violent opposers of religion and of missions in South Carolina, sometime since received the title of Goats in a publication by one of their own number, "The Southern Intelligencer," remarks, "When the Goats of Columbia made an attack upon the American Bible Society, in connexion with the other benevolent institutions of the present day, there was but one Bible Society in the upper part of the State of South Carolina, and few were doing any thing to encourage the wider circulation of the Holy Scriptures. But since said attack from the Goats, the ladies of Edgefield have constituted their pastor, the Rev. Mr. Manly, a member for life of the American Bible Society; and a Bible Society has been organized in Abbeville, another in Laurens, a third in Greenville, a fourth in Union, a fifth in Chesterfield, and a sixth in Darlington, all auxiliary to the American Bible Society, and the names of many of the most influential citizens are

enrolled among the number of their officers.

When the Goats of Columbia made their attack upon the cause of missions, and especially upon the Missionary Society of the Synod of South Carolina and Georgia, and the Chickasaw mission, that Society was in debt, and its funds so low, that the managers were afraid that they would be obliged to limit the school at Monroe, to thirty scholars, notwithstanding the most pressing solicitations from the Indians to receive more. But since the attack from the Goats, the funds of the society have risen so as to enable them to pay all their debts, and receive at least fifty Indian children, to be fed, clothed, and educated at the expense of the Society. "Surely the wrath of man shall praise the Lord, and the remainder of wrath shall thou restrain."

[*Mirror.*]

What grounds have we to expect that the truth will universally prevail?

1st. An argument is drawn from analogy. The history of the church and the world, discovers a regular progress of the truth from the earliest times. By this is not meant that the march of truth has been equal pace, or its light like the dawn and sunshine of a cloudless day.

Dark clouds have frequently overcast the moral hemisphere, threatening some mighty ruin to that spiritual kingdom, which God has set up. It was so in the Jewish church; it was so in the dark ages; but as then the sun of righteousness arose, so afterwards the light of reformation burst forth—each period spread the truth farther and wider.

It is needless to remark that in these our days the prevalence of truth stands unparalleled in the history of the world. The result is, that on the whole, there has been a regular progress of truth from the first—the conclusion, that there will be until it becomes universal.

2d. The appeal is made to the Bible. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." And again, "They shall all know him, from the least unto the greatest." It were easy to multiply quotations, which cannot by any fair process of criticism, be obviated from this plain declaration—there shall be a time when the truth shall universally prevail. Isaiah asserts this abundantly and in every variety of language; and the Apocalypse, whatever obscurity may rest on particular parts, does most certainly declare the complete triumph of Christianity over Judaism, Paganism, and every false way—in short, the universal diffusion of the truth.

3d. We adduce the signs of the times. A spirit of inquiry is abroad in the church. It is now, what distant nation is the which sits in darkness and sees no light? what plan can be devised to send the gospel to them? and, where are the men, who shall go and publish it? An universal spirit of prayer now rests on the Christian world—let the concerts of the consecrated evening bear witness. A spirit of active benevolence is flowing forth in every channel. Who needs to be reminded of the various associations now in operation, to spread the gospel among the heathen, and to supply the spiritual wants of Christian countries? And to this the heathen world seems to be rising from its slumbers. "Give us the bread of life," comes to us with a louder and louder cry. What, I ask, do these things mean? Do they not teach us that the time is at hand? Let him that doubts learn the parable of the fig tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so, ye, when ye see all these things come to pass, know that it is nigh even at the doors.

N. Haven Repository.

AN ATHEIST CONVERTED.

And a word spoken in due season, how good it is? Prov. xv. 25.

The following story of an atheist who was converted by a single word, is thus related by Madam de Genlis, in her "Religion considered as the only bases of happiness and true Philosophy," vol. 1, page 76. She says "others, after having doubted all their lives, change in a moment their sentiment and dispositions. I knew a man of great sense and very high character, whose conversion was brought about by a single word. He was yet in the age of the passions; he had never professed the least principle of religion; and he prided himself on being an atheist. One day, in the presence of an ecclesiastic, equally distinguished by his virtues and talents, he affected to brave all decorum,

which ought at that instant to have constrained him to have held his tongue at least; and after giving him a detail of his sentiments and opinions, he ironically said, that according to every appearance he should never be converted. Ah, exclaimed the ecclesiastic, who till then had been silent, if you could but hope! He said no more, he got up and went out. But these words made a deep impression upon the heart of the atheist. He had no difficulty to comprehend their energetic meaning; he felt himself moved and affected; a crowd of new reflections presented themselves to his mind; he longed to see and converse again with the man who had produced in him so strange a revolution. The next day he even went in search of him; he opened to him his heart, asked his advice, hearkened to him with attention, with eagerness, and from that moment renounced, for ever, the vain sophisms of false philosophers. Such is the power of grace, it can produce in a moment the most surprising changes, and its effects will ever confound the incredulous observer, who shall be acquainted with the human heart."

Thus is the word of the Lord, as a hammer which breaketh the rock in pieces.

From the religious Intelligence.

A THOUGHT OR TWO.

If some will go to hell, and suffer for their sins for a time, and then be liberated, I should like to know if this would not be being saved without Christ? In what respect would Christ save them? Christ is the way, and "he that climbeth up some other way, the same is a thief and a robber." Is not this some other way?

Some object to eternal punishment, because they think it greater than the crime. Let me ask such if men would have been punished eternally, had no Saviour been provided? If they would have been, then upon their principle, they must, of course have suffered unjustly, their crimes being greater in this case than in the other. If they would not, then how does the Saviour, in any respect, benefit those who have to suffer a certain period of time? And if men could have been justly punished eternally had there been no Saviour provided, why cannot those be now who reject that Saviour.

demolitions from Tom, dere, and me sink Tom teal dem too; but what den, massa? dey be only a piecannya kinfe and a piecannya cork-screw; one cost sixpence and tudder a shilling and me pay Tom for den honesty, massa?" "A very pretty story, truly," said his worship, "you know they were stolen, and yet allege in excuse, you paid honestly for them; I'll teach you better law than that, sirrah! Don't you know, Pompey, the receiver is as bad as the thief? You must, you black rascal, be severely whipt." "Very well, massa, if de black rascal be whipt for buying stolen goods, me hope de white rascal be whipt too for same ting, when you catch him, as well as Pompey." "To be sure," replied the Justice. "Well den," says Pompey, "here be Tom's massa: hold him fast, constable he buy Tom as I buy de piecannya cork-screw. He know berry well poor Tom be stolen from his poor old fader and mudder, de knife and de corkscrew hab neder." Such was the justice, as well as the severity of Pompey's address, that after a short pause, the magistrate, with the consent of Tom's master, dismissed him; and discharged the action.

For the Christian Repository.

MR. PORTER.—In your paper No. 79, Spectator has had the goodness to turn reviewer of the Sermon preached by me at the opening of the Presbytery of New Castle, at Doe-Ran. The specimen of critical talents which his Review presents to the publick, will subject him to the charge of inaccuracy, both with regard to sentiment and diction, and his candor will be suspected. His remarks are introduced with a puff—"an eloquent and admirable discourse"; but every reader will say, when he reads the whole paragraph, that he ought either to have spared the puff, or the subsequent remark. Had he spared both, it would have saved him from a suspicion which every reader now must have.

In accordance with modern debility, he gives his own opinion under the guise of the opinion of others. "It was thought by some that in his condemnation of extravagancies, he was not sufficiently careful to discriminate between a scriptural activity and zeal, and the use of unauthorized means."

The reviewer ought to have been sure, that something had been said in the discourse, on the subject of extravagancies. I did say, that human devices, where God's plan is laid down, and the means of execution appointed and furnished, ought to be regarded as presumptuous. I did say, that on reading accounts of revivals, on some occasions, I had found difficulty in excluding from my mind the idea of organized machinery, moved by some one of the elements, for the accomplishment of that grand and glorious work to which God alone is competent: and that my difficulty might have arisen from the manner in which the statements had been given, rather than from the facts as they had existed. Not a word did I say about extravagancies. The words *presumptuous* and *extravagant*, are not synonymous. And devices may be human and yet not extravagant. But why does he charge me with "not being sufficiently careful to discriminate between scriptural activity and zeal and the use of unauthorized means?" I stated plainly what things in the history of revivals appeared to me to be unwarranted, with my reasons for judging so. So this I added that the means of promoting revivals could be none other, than those which God had appointed for convincing and converting sinners, and for building them up in holiness and comfort thro' faith unto salvation, and that these were his ordinances, especially, the word, sacraments and prayer. I stated again, positively, that the means of promoting revivals could only consist in the employment of greater frequency, diligence and zeal, in the observation of instituted duties and ordinances. If any thing be wanting on the subject of discrimination, I do not yet discern what it is. If there be any other means of promoting revivals, let Spectator point them out and prove them to be such, and he will teach me what I do not know.

Spectator, again remarks, "of revivals in the abstract, he spoke in the most rapturous terms, but of revivals as they exist in modern times, he seemed unreasonably afraid." Our critic must either have been noddly while the sermon was delivered, or he is no logician. I did not, to my knowledge, utter one abstract sentiment in the whole discourse. Nor do I know how to dive into the gloomy regions of abstraction when I speak or write of a work of grace on the souls of men. To speak of revivals abstractly, would be to speak of revivals with which men are not concerned as the subjects, and that would be, not to speak

of revival at all. By abstract, he seems to have meant ancient, for he opposes abstract revivals to revivals of modern times. Perhaps by abstract he means generally. Of revivals as they exist in modern times he seemed unreasonably afraid." Was fear depicted on my countenance? Of this I am not a judge—and I cannot recollect any impression made at the time by a reflux of blood from the brain to the heart, nor of any premonitory shuddering on the occasion. Did I express in word, unreasonable fears on the subject? I did say of those things which I thought unwarranted, "that these things ought not so to be; and that those accustomed to the good old ways on these accounts, either left our ranks or coldly followed." I then asked, might not these be human vanities, because of which the meense which God himself had kindled, burns out so soon?" Could I have aid less of things which I believed, to be unauthorized by the Holy Scriptures? I could find you divines, who would call them strong delusions, and exhort you to flee from them as ruinous. The truth is, I had nothing more nor less in view in these remarks than to present my view of the subject to the brethren, in hope that it might become matter of examination and exercise to care and caution in a case, where I conceived, much prudence was required.

Again he seemed alarmed at human machinery, as if God did not work by means, and by machinery of a rational kind?" Here stands a note of admiration! Did I say any thing in the whole discourse by which means were excluded from the work of grace upon the soul of man—I appeal to all who heard it. Surely had I mentioned the introduction of images into worship as a means of affecting the human senses, and by their means the heart, as unscriptural and profane, no one would have considered me as excluding instituted means of salvation. By what pretension then will Spectator justify himself in holding me up to the world as one whose only hope in behalf of sinners is, that God will save them by miracle, and without what is called ordinary means? especially when I stated the means as they are contained in the Confession of Faith! Spectator!

Lastly, we have from Spectator an allegorical sarcasm of monstrous constructions, it is as follows, "Perhaps this venerable father might relieve our embarrassments, and set up some way-marks by which youthful navigators might steer clear of the Sylla of lifeless orthodoxy, and the whirling Carybdis of mere animal feeling." As those for whom he acts are navigators, I cannot set up way marks. The particles of the ocean touch in surfaces too small, and are doomed to such perpetual mutation that stakes could not be stationary. But I can do what will answer a better purpose I can give them a compass which understood and observed will never fail of pointing them to the wotted haven. I give them the Bible. But Spectator's object in obtaining way marks is declared to be, the "steering clear of the Sylla of lifeless orthodoxy." By the compass given, my friend will easily see that I do not wish any to steer clear of orthodoxy. God forbid that I should be instrumental in any degree in effecting that end. Orthodoxy is indeed a rock, and the very rock upon which Christ builds his church. This rock stands not on a shipwrecking shore. Orthodoxy is a rock which affords shelter from the storm. Orthodoxy is a rock where the heaven-bound mariner will find safety when deep is calling unto deep—to advance that they may swallow him in their bosom. Spectator, however, makes orthodoxy the dangerous rock on the Italian shore: and still more, it is "lifeless orthodoxy." Orthodoxy is defined to be sound doctrine, sound opinion—it is therefore the system of doctrines which the scriptures contain. "If the truth shall set you free, then shall ye be free indeed." Sanctify them thro' thy truth. Thy word is truth. Ye are chosen to salvation thro' sanctification of the spirit and belief of the truth. And can orthodoxy be lifeless? If it be, will Spectator tell us, what is life-giving? animal feelings—not excited by orthodoxy is indeed a Carybdis whose coiling torrent sucks down to hell.

MR. PORTER. I should not have noticed Spectator's paragraph, had it not been that he has, perhaps unintentionally, represented me as an enemy of revivals, or at least as a cold hearted friend. With all things about them, which I should wish to see amended, my heart is in them, and my prayers are daily for them. And whether I shall imitate others in what they do, and countenance where revivals are, I heartily say to all my brethren, go on and prosper in whatever ways the Lord may lead you, as he makes you wiser and more successful in winning souls. S. M.

SLAVE ANECDOTE.

Pompey, a negro, previous to the American revolution, being suspected of having stolen goods in his possession, was taken before a certain justice of the peace, in the county of Philadelphia, and charged with the offence. The negro acknowledged the fact, and made the following decisive defense:—"Massa Justice, me know me got

*For the Christian Repository***Mr. PORTER,**

As experience has taught me that there are many who are quite ignorant of the different Judicatories of our Church, as well as the times of their meetings, you will please give publicity to the following brief account of them, &c.

There are four distinct Judicatories for the government of the Presbyterian Church in the United States, viz.

1. The Church Session.
2. The Presbytery.
3. The Synod.
4. The General Assembly.

1. *The Church Session* consists of the Pastor or Pastors and Ruling Elders of a particular congregation—Of this Judicatory, two Elders, if there be as many in the congregation, with the Pastor shall be necessary to constitute a quorum.

2. *A Presbytery* consists of all the ministers and one Ruling Elder from each congregation, within a certain district:

The Presbytery of New Castle, with which we are connected, now consists of twenty-nine ordained Ministers, viz. The Rev. Messrs Burton, Sample, Luckie, F. A. Latta, Martin, Magraw, Stevens, J. E. Latta, Perkins, Bell, Boyer, Graham, White, James Latta, Finney, Russel, Parke, Grier, Darc, Gilbert, Batch, Babbitt, Ashmead, Wilson, Barr, Ogden, Kennedy, Douglass & Chamberlain.

The stated semi-annual meetings of this Presbytery are held on the

First Tuesday in April and

Last Tuesday in September.

3. *A Synod*. As a Presbytery is the convention of the Bishops and Elders, within a certain district, so a Synod is a convention of the Bishops and Elders within a larger district, including at least three Presbyteries. The ratio of the representation of elders in the Synod, is the same as in the Presbytery.

The Synod of Philadelphia, with which we are connected, now includes seven Presbyteries, viz.

First and Second Philadelphia, New Castle, Carlisle, Baltimore, Huntingdon, Northumberland.

This Synod hold their stated annual meetings on the

Last Wednesday in October.

Note. The Second Philadelphia Presbytery was formerly a seceder one.

4. *The General Assembly* is the highest Judicatory of the Presbyterian church. It includes all the Presbyterian Churches in the United States and bears the title of *The General Assembly of the Presbyterian Church in the United States of America*.

The General Assembly shall consist of an equal delegation of Bishops and Elders from each Presbytery, in the following proportion: viz. each Presbytery consisting of not more than nine ministers, shall send one minister and one elder; each Presbytery consisting of more than nine ministers, and not more than eighteen, shall send two ministers and two elders; and in the like proportion for every nine ministers in any Presbytery. And these delegates so appointed, shall be styled Commissioners to the General Assembly.

The General Assembly, meet annually on the Third Thursday in May, in the city of Philadelphia.

For a more enlarged and detailed account of these Judicatories, the reader is referred to our "Form of Government, &c." Appended to the Confession of Faith of our church.

A Member of N. Castle Presbytery.

BURMAH MISSION.

Mr. Judson's Journal to Feb last has been received, and extracts will be given next week. At present we only have room for the following:

Ava, Jan 22, 1823—Took leave of Prince M.—He desired me to return soon, and bring with me all the Christian Scriptures, and translate them into Burmah; "for," said he, "I wish to read them all."

Jan 24th—Went to take leave of the king, in company with Mr. L. collector of port of Rangoon, who arrived last evening. We sat a few moments together. "What are you talking about?" said his majesty. "He is speaking of his return to Rangoon," replied Mr. L. "What does he return for? Let him not return. Let them both (that is, brother Price and myself) stay together. If one goes away, the other must remain alone and will be unhappy. "He wishes to go for a short time," replied Mr. L. "to bring his wife, the female teacher, and his goods, not having brought anything with him this time; and he will return soon." His majesty looked at me. "Will you then come again?" I replied in the affirmative. "When you come again, is it your intention to be permanent, or will you go back and forth as foreigners commonly do?" "When I come again, it is my intention to remain permanently." "Very well," said his majesty, and withdrew into his inner apartment.

On the next day Mr. Judson left Ava for Rangoon, where he arrived on the 2d Feb. He intended to remain there until the arrival of Mrs. Judson, when he would again return to Ava.

Star.

**ENGLISH BAPTIST MISSIONARY SOCIETY.
STATIONS IN INDIA.**

Serampore—The health of Dr. Carey, which had been seriously impaired in December last, was so greatly restored at the close of the following month, as to enable him to apply himself to the examination of versions of the Bible then in press, and the

reading of proof sheets. Two days in each week he devotes to the compilation of a dictionary, which he hopes to complete by the beginning of February. He observes that Mr. Thompson has baptized a pundit at Delhi, and that the principal Mahometan ecclesiastics, and those of the most learning, indignant at seeing Christianity claim a higher place than Mussulmanism, are examining the scriptures closely. They read the Arabic Bible, and often dispute with Mr. Thompson, especially on our Lord's Divinity. Female education in Calcutta, says Dr. Carey, is successful beyond all previous calculation. Education in general is making rapid progress. The last examination of students in Serampore College was pleasing.

From the N. Y. Religious Chronicle.

By a late number of *Le Constitutionnel*, we find, that the Parisian Society for the Promotion of Christian Migrants, whose efforts have already been productive of so much good, in conformity with the principles on which it was founded, has taken steps to accelerate and complete, so far as may be in its power, the abolition of the slave trade.

"For this purpose," says the paper, "the Society has appointed a committee, whose duty it is to collect all the information which the subject is capable of furnishing, to increase and diffuse horror at this odious traffic—a traffic reproved by the divine law, and condemned at this day by European nations."

It is made the duty of this committee to encourage the composition or translation of useful works, and to second all enterprises having this object in view—to publish in the journals of the Society, the arguments and facts relating to the subject, and to open and maintain for the accomplishment of this truly Christian undertaking, a correspondence with other societies, for the purpose of aiding, as far as practicable, establishments on the coast of Africa for the civilization of the blacks.

This committee consists of 12 members, viz. Messrs. Turekheim, Lasterie, Murron, Ladebat, Baron De Stael, Vilder, Charles Coquelin, Wildes, and Charles De Ramusat.

Joseph Price and Gen. Macaulay, of London, are corresponding members.

CHRISTIAN REPOSITORY.

FRIDAY, NOVEMBER 14.

COLONIZATION SOCIETY.

So far as we have been enabled to gather the sentiments of the audience who attended the meeting of this Society, on the 6th instant, they appear to have been highly gratified. The address of the Rev. E. W. GILBERT, was of considerable length, and went pretty fully into the views and prospects of the Society; he took up, and removed, the most prominent objections against the Colonization scheme, such as its having originated among slave-holders; the unwillingness of free-blacks to emigrate; the sickliness of the climate where the colony is to be located; the danger of their being destroyed by the natives, and the expense of transportation, &c. &c. &c.

As the Abolition Society have been from some motive or other, the greatest opponents of the Colonization scheme, without undervaluing their labors in the Northern and Middle States, he clearly showed that upon the Southern States, where the weight of slavery lies, their influence had been on the whole very injurious to the cause of emancipation. The imprudencies of some of their members having rendered the very name of an "Abolition man," hateful to the slave-holders. Hence he observed that no Society would produce any considerable effect in the abolition of slavery in our own country, which did not originate, or was not popular in the slave holding states.

At the close of the meeting, a number of persons became annual subscribers, and some life-members.

The United States' frigate Congress, Captain Biddle, having on board Mr. Rodney, American Minister to Buenos Ayres, was spoke going into Rio Janeiro, September 12; she was last from Gibraltar.

At an Annual meeting of the Wilmington Union Colonization Society, held according to the 5th article of the Constitution, on the first Thursday (the 6th) in Nov. 1823, in the Borough of Wilmington, the following officers were elected, by ballot, for the ensuing year.

Rev. Ralph Williston, President,
Rev. John Potts, 1st Vice President,
Col. Allen McLane, 2d. Vice President
James A. Sparks, Sec'y.
Edward Worrel, Treasurer.

John Patterson,
John R. Brinckle,
Robert Porter,
Joseph Scott,
George Jones,
Thomas Young,

Managers.

By order of the society.

JAMES A. SPARKS, Sec'y.

Nov. 8, 1823.

SELECTED SUMMARY.

Bethel Meetings—These meetings have now recommenced in Seamen's Boarding-houses in Charleston. On Tuesday evening last, the first meeting this season was held at Mr. Carnahan's Elliot street. The room was crowded with seamen, who were attentive and solemn during the services of the evening. Mr. Brown, pastor of the Mariner's Church, having returned from the North, service will be performed, as usual, every Sabbath in that church.

Mrs. Judson's labours, while on her passage from Calcutta to England, were blessed by Providence to the conversation of several souls on board, and, among others, the ladies of a family of rank, her fellow passengers.

Baptist mission in India,—"Six hundred Hindus have renounced their gods, the Ganges, and the priests, and have shaken from their limbs the chain of the cast. Fifty converted natives have become missionaries. Twenty five of the fifty languages have been conquered (and the Scriptures printed in most of them). The Hindus all over Bengal are soliciting schools for their children, at the hands of the missionaries."

The Jews—Mr. Erastus F. Simon, and Mr. Fredric Gustavus Primker, both of whom are converted Jews, have arrived at New-York, from Germany, for the purpose of assisting in the formation of the Jewish Colony in this country. These gentlemen are men of education, and are eminently qualified to lead the way, in the projected enterprise.

Wyandott Mission—The following facts, relative to the Methodist mission among the Wyandotts, are taken from a letter of J. Johnson, Esq. Agent for Indian affairs. The farm contains 140 acres, and is in fine order. The buildings are substantial and extensive. 60 children belong to school, 51 of them are Indians: they are boarded and lodged at the mission house. The meeting-house on the Sabbath, is numerously and devoutly attended. Many of the Indians now have farms, with comfortable houses and large fields. A spirit of order, industry and improvement, appears to prevail with that part of the population that has embraced Christianity, and they are very grateful for the aid rendered them in their spiritual and temporal affairs by the mission family.

A Society was formed in the city of Richmond, on the 4th inst., auxiliary to the American Colonization Society, John Marshall, Chief Justice of the United States, was elected President, and James Pleasant, Jr. Governor of Virginia, 1st Vice president.

POLITICAL.

Extract of a letter, dated Gibraltar, Oct. 2.

We have important news—The gates of the Temple of Janus are again shut in Europe. Cadiz has surrendered, and Ferdinand is at liberty. Every thing at St. Mary was in ecstacy. The King was received by his cousin the Duke D'Angoulême, and the Duke Del Infantado, President of the Regency, with every demonstration of respect and festivity. He will set off immediately for Madrid. We hear nothing of the fate of the Cortes. Many of them must, it is said, emigrate to avoid assassination or persecution. The French will allow them an asylum on board their fleet. The Royalists are all on tip-toe, and are extremely vindictive; and the Constitutionalists as much chagrin-fallen. The former expect the commencement of a new era in the affairs of Spain, with the revival of commerce, manufactures, the arts, and agriculture, and also the restoration, with French aid, of the colonies! All the fortresses which have held out were only waiting the events of Cadiz to capitulate. The most unhappy men in this state of things are the infatuated French outlaws and emigrants, who have taken a very active part in the hopeless war.—Almost every man of reflection, whatever his political feelings and who has had an acquaintance with the dispositions and habits of the great mass of the Spanish nation, has calculated that the war would end with the campaign, and that there was not the smallest chance of the existence of any successful opposition to the French. But these people have made different calculations, and their disappointment has been great. They must fly to America or England. It is calculated that nine tenths of the Spanish people, including the peasantry, have seen with pleasure an order of things established by the bayonet, put down by the sword. It is thought that neither Despotism nor the Inquisition will be re-established in Spain, and that Ferdinand will be advised to give a Constitution worthy of the age. The terms granted to Cadiz are not yet known, and it is not thought that the British government has had any agency in the result, as the *Sappho*, which is supposed to have brought the ultimatum, did not arrive here until the day after the surrender.

The war in Spain may be considered as at an end; and the French troops after a campaign of six months, will probably eat their Christmas dinner in France. The Spanish king at liberty, and free to bestow on Spain any Constitution he may choose. This done, the French commanders are bound by their word of honour to quit Spain. The eight or ten fortresses which have so manfully held out against the invaders, will very likely

be ordered by the King to open their gates, and will obey. The peace news from Spain for a time must be nearly as interesting as the war news have been.

[Boston Centinel.]

By the ship America from St. Ubes, the account of the surrender of Cadiz is confirmed. Captain Eldridge states that on the 4th of October, intelligence was received there, of the city having been surrendered to the French.

The British Government, preparatory to the full recognition of their independence, has appointed consuls to several of the South American States.

From Havana—A letter dated Oct. 6th states, that no accounts of piracies committed on the coast, have reached that place lately. Com Porter surely is worthy of the gratitude of his countrymen; and those men who died in the dangerous enterprise an affectionate remembrance.

AGRICULTURAL

On the Advantages of planting Fruit Trees on Declivities, in a letter from the Rev. John Walker to Lord Kames, dated Mysore, Feb. 18.

Dodart first observed that trees pushed their branches in a direction parallel to the surface of the earth. If a tree stands on a steep, it pushes both towards the hill, and towards the declivity; but on both sides it still preserves its branches parallel to the surface. As there is an attraction between the upper surface of leaves and light, I am also persuaded, though not equally certain of it from experiment, that there is an attraction of the same nature between the under surface of leaves and the surface of earth.

I had long observed, that the most fruitful orchards, and the most fertile trees, are those planted on a declivity, and the steeper it is, tho' not quite a precipice, the more fertile they will prove. But I was never satisfied as to the cause of it, till I called to mind the above observation of Dodart; which occurred to me when I was in the town of Jedburgh. There is more fruit about that place, and fruit-bearing wood upon the trees, than I have seen in any other part of Scotland; but its orchards and fruit gardens are mostly situated in very steep places.

It is well known that the spreading of trees always render them fruitful. On a plain, however, they incline to shoot upwards; and therefore art is called in by skilful gardeners, and applied in various ways to check their perpendicular, and to promote their lateral growth. But this point, which can only be gained upon a declivity by nature. There a tree loses its tendency to shoot upwards and in order to preserve its branches parallel with the surface, is constrained to put them in a lateral direction.

Hence an important rule in the choice of orchards and gardens.

WILMINGTON ACADEMY.

THIS ancient Institution is again open for the reception of Students in the various branches of a CLASSICAL AND ENGLISH EDUCATION, on very moderate terms.

*Latin and Greek Languages per Quarter \$7.00
The higher branches of the Mathematics,
Natural and Moral Philosophy, Astro-
nomy, &c.*

*Reading, Writing, Arithmetic, English
Grammar, and Geography* 4.00

The Subscriber, grateful for the encouragement he has already received, hopes, by strict attention to the deportment, and literary improvement of his Pupils, to render the institution, in every respect, worthy of public patronage.

LYMAN MATTHEWS.
Nov. 13, 1823.

WE CERTIFY, That the above named Gentleman has produced satisfactory testimonials from Middlebury College, (Vermont,) of his literary attainments, and do cordially recommend him to public patronage.

E. W. GILBERT,
JOHN BRINCKLE,
JOHN RUMSEY,
ROBERT PORTER.

PRINTING.

Nearly Executed.—A general assortment of Blank and other Books for sale at this Office No. 97. Market-Street.

MARRIED

In Wilmington, on Thursday 6th inst. by the Rev. E. W. Gilbert, Mr. GEORGE MCCORKLE, of Wilmington, to Miss MARY PENNEY of Brandywine hundred.

ALSO—On the same day by the same, Mr. THOMAS McCULLOUGH, to Miss MARIA MARSHALL, both of Christiana Hundred.

OBITUARY.

Departed this life on Friday last, MR. DAVID WITHERSPOON. His remains, followed by a numerous train of relatives and friends, were on Sunday deposited in the family burying ground at Middletown.